

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 32.

NEW-HAVEN, JANUARY 9, 1819.

Vol. III.

AMERICAN SOCIETY

FOR EDUCATING PIOUS YOUTH FOR THE GOSPEL MINISTRY.

We wish to call the attention of our readers to the following Report. It contains many important Facts which are clearly demonstrated and presented to the consideration of every Christian in glaring colours. This subject merits the attention and the prayers of every friend of Zion: and we are fully persuaded that there is no object more deserving of patronage than the one pursued by this and similar Societies which is to furnish a perishing world with an enlightened ministry. If we believe the Gospel ministry to be an ordinance of Heaven, and the preaching of the word the appointed means of salvation, we must view those who are called to be ambassadors for Christ, as the pillars on which the whole building of Zion rests:—and, without them, the vast machinery which has been lately set in motion for the conversion of the world, must stop. Let the whole Christian Church, then, take up this subject, and educate every pious youth who is a proper candidate for the sacred office;—and when a sufficient number shall be qualified to supply our destitute churches and to carry the glad tidings of salvation to the heathen, the silver and the gold, which are the Lord's, will be furnished to support them.

THIRD ANNUAL REPORT.

In once more meeting their brethren on the anniversary of this Institution, consecrated to the interests of the Church, the Directors would devoutly acknowledge the continued smiles of heaven, upon the endeavours of its friends to promote its prosperity.

According to the provisions of the constitution, which the Society adopted under the act of incorporation, it will be recollected that their annual meeting is attended on an earlier day than heretofore. Of course this report includes but three quarterly meetings of the Directors. At each of these meetings the average number of young men received on the list of beneficiaries has been about twelve. Of the *forty-one* thus received at these three meetings, one is in the third stage of education, seventeen are in the second, pursuing their studies in the college, and twenty-three in the first,

members of academies and private schools. The whole number of beneficiaries, on our funds from the commencement of the Society, is *one hundred and forty six*. The number for the past year is *one hundred and forty*.

In selecting candidates for this sacred charity, the Directors have deeply felt the difficulty and responsibility of the trust reposed in them by the Constitution. They have endeavoured to exact the best evidence which the nature of the case admits, that these candidates unite, as their claim to assistance, piety, promising talents, and real indigence.

In the appropriation of monies, the Directors have been guided by the desire of accomplishing the greatest amount of good with their limited means. Considering how much useful qualities of character depend on personal effort, and how often this effort results from the impulse of necessity; and considering how much indigent young men often do accomplish for themselves, by private exertions, and the aid of friends; the Directors have designed to apportion their assistance to the exigencies of each case; believing that it is better to give to a large number, such relief as to prevent discouragement, than ample maintenance to a few. In most cases however they wish that the state of the funds could have justified a more liberal allowance.

In transacting business so arduous, and so complex, as that committed to their hands, the Directors have been compelled, by experience, to aim at simplicity and system, in their proceedings. And they hope soon to attain greater precision in the testimonials of beneficiaries, and in correspondence with the instructors of colleges and schools.

The three senior officers of Nassau Hall have been authorised and requested to examine, in behalf of the Board,

candidates for the assistance of the Society, according to the Constitution; and the regulations of the Directors; and the Board have, from time to time, appointed agents, both temporary and permanent, to transmit from different parts of the United States, facts relating to the general objects of this Society, and to promote its interests as broad, as they have opportunity.

For reasons which will doubtless be obvious to the Society, the Directors have found it necessary to establish the general rule, that, except in extreme cases, no one shall be admitted as a beneficiary, who shall not have studied the languages, at least three months.

In conformity with the name of the Society, and the liberal principles on which it was established, the Directors have endeavoured to keep out of sight, all geographical and sectarian distinctions. Accordingly, no applicant has ever been refused, on account of the region or religious denomination, to which he belonged: but beneficiaries have been received from eleven different states and five denominations; and have pursued their studies in eleven colleges, and in many academies and private schools.

In prosecuting the great business committed to their trust, the Directors have found the concerns of this Society attended with many difficulties, some of which, indeed, are common to all the benevolent operations of the day, but others peculiar to this.

One of these difficulties is that *locality* of feeling, which limits the views of good men to their own vicinity. Such feelings, resulting from principles common to our nature, are strengthened in this country perhaps, by the character of our institutions and habit. In some respects, these limited views, are attended with important advantages. But they are certainly unfriendly to the accomplishment of any great, public object; where concentration of efforts is required. In respect to our principal literary institutions, multiplied as they are, without the possession or hope of adequate

endowments, we have much instruction to receive from experience. But in respect to our benevolent operations, at least we ought to learn wisdom from a few noble examples of our own times. We rejoice in all that is accomplished by minor associations, to promote the object which we are pursuing; and we would hail them as auxiliaries in this good work, though their efforts have no direct connexion with our own. But in no case perhaps, is co-operation among the friends of Zion, for the attainment of a great end, more necessary than in this. The magnitude of the design requires, that it should be conducted on a large scale. Without the agency of a general Society, it is impossible to combine the two grand principles of operation, efficiency and responsibility. The independent efforts of an individual, or neighbourhood, are liable soon to die away. In such cases too, the want of a regular body of men to examine and watch over beneficiaries, has often occasioned the selection of candidates, so defective in character, as to bring reproach on this department of charity.

The ample resources necessary to a great society, it is perfectly obvious, cannot be furnished by a system of contribution so restricted, as to require that each sum shall be applied under the eye of the donor.

At the same time the Directors wish beneficiaries to pursue their studies in respectable seminaries, most convenient to themselves; and appropriations of money have invariably been made with an impartial regard to the best interest of students, and not from motives of favour to any literary institution. But this vast enterprise cannot prosper as it ought, till its friends regard it with feelings of expansive benevolence; regard it as strictly a *public* object, which it is their duty to promote on *public* principles, without stipulating that an exact and immediate equivalent of benefits shall be measured out to themselves, or to their neighbourhood. It is the cause of God and the church, that calls for aid,

and every one who contributes to its support, from proper motives, will, in this life or the next, be rewarded an hundred fold.

A *second* difficulty attending the operations of this society, arises from the supposed uncertainty that exists, respecting the ultimate character and usefulness of those who are assisted by its funds. The conduct of each beneficiary is subjected, as it should be, to public scrutiny; and if exceptionable in any case, it is liable to be made the occasion of prejudice against the whole system. Judicious men will however see the impossibility of guarding, with entire certainty, against instances of deception. While the Directors have had so little to regret on this point, they feel that unceasing vigilance is indispensable; and that every friend of the Society, who has the requisite knowledge of facts, ought promptly to inform the Board of any misconduct or any unpromising defect in a beneficiary. Still the candid and wise will not demand that such a youth shall be exempt from human infirmity, or shall possess an elevation of character, that belongs only to advanced age. Much less will they condemn this system of charity in the gross, because, in common with all human undertakings, it is liable to occasional disappointment. The fact is unquestionable, that the charity students in our colleges, generally maintain a high rank in the estimation of their instructors. And that many of these students will become eminently useful, may be reasonably expected, if we may judge from distinguished examples of the same sort in Europe and America.

A *third* difficulty results from inadequate views of many pious people respecting the necessity of *learning*, as a qualification for the ministry.

Without entering into an extended discussion of this subject, which would be inconsistent with the limits of this Report, it may be taken for granted, that no one can be qualified to teach what he does not understand. Knowledge is certainly necessary to a

preacher of the Gospel; not only that experimental knowledge of the truth, which is given by the Spirit of God, but intellectual knowledge. This he must receive by special inspiration, or by study. That ministers of this day are inspired or have reason to expect miraculous qualifications for their work, will hardly be pretended by any sober Christian. They must then preach without knowledge, or they must acquire it, like other men, by study. And if study is necessary, time, and teachers, and books, are necessary. It is admitted that some men have made respectable attainments, without the aid of literary seminaries. Such honourable exceptions prove only that talents and zeal, which could surmount obstacles sufficient to bury common minds in obscurity, might, with proper cultivation, have shone in distinguished spheres of usefulness. It is also admitted that preachers, with no literary qualifications, have done good. But the question remains, with proper qualifications, how much *more* good might they have done? And how much less mischief might have been mingled with this good, by inadequate or false interpretations of the Scriptures, or by prejudices fostered in the minds of the irreligious, and transferred to Christianity itself, from its unskilful advocates?

After the utmost that candour can allow in behalf of teachers, who are grossly illiterate, one solemn and unquestionable fact should not be forgotten. In those parts of our country, where the defence of the gospel is chiefly committed to such teachers, open, avowed infidelity is *fashionable*, especially among the higher classes of society; while it is driven from the field, and scarcely has a public existence, in regions that are furnished with able preachers. Nor can it be said that this influence is limited to mere external decency; for the same preaching, before which infidelity has fled away, has been accompanied, under the blessing of God, with the most powerful revivals of religion.

In this view, it is to be deeply la-

mented, that efforts to raise the qualifications of ministers should be opposed, and even stigmatized, by any professed Christians, who exhibit an ardent, though, in this respect certainly, a mistaken zeal for the cause of religion. While we think that experience and the word of God most plainly condemn these prejudices, we would not speak of them in terms of asperity; but the magnitude of the subject requires us to speak distinctly. What then is the state of those regions, where these prejudices exist in their greatest strength! A respectable gentleman now resident in the West, says, in a letter, to the Directors, "The objects of our Society have long had the next place in my heart, to those of the Bible Society. I have too often seen, in other parts of the country, professed preachers of the Gospel, who could not teach, and would not learn. Judge then, how I must have felt, in this region, where I have seen *more than one preacher*, who was ready to avow that he *could not read the Bible*." From another region, a gentleman of equal credibility writes, that there is a considerable number of preachers, who can neither "*read nor write*." In other extensive districts of the United States, preachers are to be found, who acknowledge that they have read only *parts* of the Bible; and some whose ignorance is not so great, are notwithstanding incapable of teaching children in a common school, the rudiments of the English language. Will these men think themselves injuriously treated, when it is said, that they are incompetent to teach and guide the Church of God? We would not say that no man, in any circumstances, ought to preach, without respectable literary acquisitions. But the time is come to say unequivocally, that without such acquisitions, no man ought to regard himself, or be regarded by others, as competently qualified for this great work. While we would give ample credit for all the good accomplished by men of piety and sound understanding, though defective in education, some of whom have been

great blessings to the church; we hope that the Christian public, and especially the members of this Society, will keep steadily in view the importance of a *learned*, as well as a pious ministry.

(*To be continued.*)

From the Weekly Recorder.

REFORMATION AMONG THE WYANDOTS.

We acknowledge our obligations to the Rev. Alvan Coe, of Huron County, Ohio, for the following accounts of a reformation, and, we trust, a special work of divine grace, among the Wyandot Indians at upper Sandusky. It appears that the work commenced under the zealous preaching and exhortations of the Rev. John Stewart, of the Methodist Episcopal Church—a man of colour, who, as it appears from his own account, sustains a natural blood relation both to the Indians and Africans. Those Indians have since been visited by the Rev. Henry George, a missionary of the Baptist denomination, and the Rev. Alvan Coe, who if we rightly recollect, is a missionary under the patronage of the Western Missionary Society. The labours of these brethren appear to have been attended with the blessing of Heaven; and, with pleasure, we present their interesting narratives, with that of Mr. Stewart, to our readers. Numbers of the Indians appear to have a heart-affecting sense of the evil of sin, and of the way of life; and seem determined to devote themselves without reserve to the service of God.—Is there not reason to believe, that the time for the general conversion of the Heathen in our land is fast approaching?—May God hasten this glorious work! And may nominal Christians, under the meridian sun shine of the Gospel, awake from their slumbers, and strive to enter in at the strait gate; remembering the solemn declaration of the Saviour, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be

cast out into outer darkness : there shall be weeping and gnashing of teeth."

—
STATEMENT OF THE REV. JOHN STEWART.

Being requested to make a statement relative to the apparent work of God among this dear benighted people, the Wyandot Indians, I cheerfully comply, in hopes that it may cause some pious souls to rejoice, and lead Christians to fresh exertions to send the Gospel among the natives of our land. I am connected in blood both with the Indians and Africans. Ought I not, therefore, to wish for the salvation of my kindred according to the flesh?

I think God, by a mysterious and holy providence, has brought me hither. The first time I visited this people was two years ago this month. The first time I spoke to them was on the Sabbath after their feast was over. They appeared uninterested. I requested permission to preach again, the next day, which was granted. Only one old woman attended. I appointed another meeting the next day; and only one old man attended. A trader among the Indians ridiculed me for preaching to an audience of one. However, what the old man said strengthened me. He said, one of his sons had killed another. Since that time, he had been trying to turn from his sins, and pray to God; and was thankful to God that I had come to help him.

The next day, two or three attended. At this meeting, a young man asked me how I knew what was in his heart, and said, that, on last Sabbath, I had told him what he had done, and what he designed to do—that his heart had been *jumping* ever since. I directed him to call upon God for mercy. A few weeks after, on the Sabbath before the assembly, he said, many things that he had done he did not consider to be sinful until I told him. He had it in his heart to murder; but he was resolved to amend

his ways. He was notoriously wicked; but is now reformed. I have not heard of his drinking too much, but once, since that time.

Regularly I held meetings on the Sabbath, and two days in the week.—Our meetings were soon crowded, so that the Council House could not hold all. Sometimes we spent all night long at meeting. The natives, daily and nightly, crowded about the house where I lived. Nature sometimes yielded, and I sought some private place to rest. These poor beloved natives would often shed tears, as they related their feelings, and exhorted others to flee from the wrath to come. Thus was spent the winter. In the spring I was obliged to leave them. At parting, I did not discover a dry eye in the Council House. Never did I pass through a more affecting scene.

I understand that they held meetings during my absence. I returned in the fall. When I returned, they appeared at first more indifferent. Some, however, seemed to be steadfast.—Within a few weeks, their attention increased. I left them again last March. They gave me twenty dollars, to enable me to return immediately. I should judge that this poor people have given me to the amount of 70 dollars—40 of which were in cash; and I might have taken much more. I have received many presents in provisions. The head Chief has made me a valuable present. This I include in the 70. All the chiefs are friendly, and one I hope is a Christian.

I trust, about 40 souls have been renewed by the Holy Ghost; 85 have publicly declared their resolution to break off from their sins. This people continue to be engaged. All ye that fear the Lord, bless his holy name. *Bless the Lord, O my soul.*

JOHN STEWART.

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NARRATIVE OF THE REV. HENRY GEORGE.

I am a missionary, appointed by the Baptist Board of Foreign Missions. My mission is to the Sandusky Indians, and the settlements contiguous,

I have felt particularly anxious to visit these Indians. I made a visit to Philadelphia, principally to obtain a mission among them. I expected to find them stupid and forbidding, with regard to the Gospel—that it would be like going among the beasts at Ephesus. How agreeably was I disappointed!

My first visit was to the Wyandots at Upper Sandusky. I was treated with the utmost affection and respect.—Brother Stewart, a Methodist, I think has been instrumental of good to the Wyandots.

Sabbath, the 18th of October last, was the first time I spoke to this people. Mr. Walker, United States' interpreter, was my interpreter. My text was, "Go into all the world, and preach the Gospel to every creature." Before the meeting closed, I felt as if I stood on holy ground. I am persuaded the word was attended by the Holy Spirit sent down from Heaven. It was good to be there. Casting my eyes upon my assembly, whose fathers were the ancient inhabitants of America—viewing them in their blankets apparently bowing at Immanuel's feet—the solemn aspect of my audience—reflecting on the anxiety I had for this people—and confident that God was in the midst of us of a truth, I felt a disposition to leap for joy; I could embrace these natives as my brethren and sisters in the Lord. They sang Zion's songs, instead of raising the Indian *powwow*.

During the meeting, a Chief delivered the following address:—

"The word of God has come to us in many ways, telling us to repent, because there is an awful day at hand. Now let us take compassion on ourselves, hearken to the voice of God, and repent. If we do repent, we shall escape in that terrible day when God shall call before his bar all the sons and daughters of men, from the beginning of the world. If we repent and turn unto the Lord, we shall be happy for ever with him in Heaven.—How must we repent? We must quit every evil practice, and pray to God

to give us a will to repent, and then in time he will enable us to repent."

We then appointed a three days' meeting to begin on the Friday following. I returned to my family.

I arrived at Sandusky again on Saturday. It resembled, in a degree, the day of Pentecost. I was confident, that, in eternity, it would be known what great things were at that time done in the name of the holy child Jesus. These zealous people, on Monday, wished the meeting to continue another day. Order and decorum were observed. Day and night, the meeting continued. The Chiefs made speeches on various religious and moral subjects. The Chiefs appear to be zealously engaged to prevent intoxication by drinking whiskey at all among them. When I left them, my heart exclaimed, "*I have seen wonderful things.*"

At my third meeting, I found brother Coe at Sandusky. I was present at most of the conversation mentioned by him, and asked questions. As I should only repeat what he has stated, I omit it.

Christians! let us bestir ourselves; for the Lord Jehovah is evidently leading the way among our natives. God is giving the Heathen to his son for his inheritance.

HENRY GEORGE,
Pastor of the Baptist church, Chester
Township, Knox County, Ohio.
(To be continued.)

SENECA INDIANS.

We feel gratified that so much sympathy has been manifested for Mr. Hyde, and the Seneca Indians. We have received several small donations for Mr. Hyde since our last notice—Some of these offerings of Christian love have been sent from a distance, and accompanied with many good wishes and fervent prayers for a blessing on him and the people with whom he is labouring. We extract the following from letters received.

To the Editor of the Religious Intelligencer.

Dear Sir—Can we ever expect a louder voice echoed from the field of ruin to "prophecy over the valley of dry bones," than is now heard from the Seneca Indians? If in their pre

sent struggle between light and darkness, Christians should say by their neglect, You must be compelled to resign the little light you have, and sink back again to the fearful shades of everlasting perdition: "how dwelleth the love of God in them?" If something be not done immediately to continue, and diffuse among them the light of science and of salvation, shall we not, enjoying ourselves the immense benefactions of our heavenly Father, exceed those who exceed infidels in guilt? Can nothing but the actual extinction of life or the mighty trumpet of the resurrection morning, awaken and fix the attention of many who now might do much good in their perishing generation?

Please to convey the within mite to J. B. Hyde.

From yours affectionately.

—
From Another.

Mr. Whiting, will please to put the inclosed with any thing that may be committed to your charge for Mr. J. B. Hyde, and the Seneca Indians, as the small donation of a female friend of Christ and his cause, which she is enabled to contribute by denying herself one superfluous article of dress. I would that it were more—but may the Lord bless *this* mite to the comfort and salvation of some poor soul, prays one who hopes she is a friend to the cause of the Redeemer.

Dec. 20th, 1818.

WANT OF MISSIONARIES.

Carlisle, Indiana, Dec 8, 1818,

To the Editor of the Religious Intelligencer.

Dear Sir—Knowing that you are engaged in the good work of spreading the knowledge of salvation, I take the liberty, though a stranger, to address you with a few observations relative to the moral state of this part of the country; which if you think they are calculated to advance the Redeemer's cause, you are at liberty to publish in your valuable paper.

In May last I received an appoint-

ment from the Trustees of the *Connecticut Missionary Society* to labour one year as a Missionary in this western country. After receiving ordination at Farmington June 3d, I left Connecticut and travelled west through Albany to Buffalo; thence to Erie, Pa.; thence to the Connecticut Reserve; thence by a circuitous rout through Ohio to the eastern part of this state, where I arrived about the 12th of July. Since then I have been labouring exclusively in this state, except that I have crossed the river and preached a few times in Kentucky. I have travelled and preached in almost every county in the state; and have found the nakedness of the land so great, that I am desirous the good people of the East should *know* that they may *supply* its wants.

Those gentlemen who are the best qualified to judge, estimate the present population of this state at 200,000. At the late election, one of the candidates for congress received about 12,000 votes. Not more than *two thirds*, probably not more than *half* of the male population of proper age, had resided long enough in the state to enjoy the privileges of electors. Taking these facts with others in my possession, as data, I have no hesitation in believing that the above estimate is undoubtedly near the truth. That part of the state owned and surveyed by the United States is divided into 27 counties; which on an average are about the size of counties in Connecticut. All of these are more or less settled, and in every one of them, courts are holden several times in the year. In addition to these counties, seven millions of acres of the first rate land lying in this state, have lately been purchased from the native tribes, which will be for sale as soon as surveyed; and since it is pronounced by competent judges to be choice land, will doubtless be settled with great rapidity.

There are now in this state *ten* presbyterian ministers. Not one of them, however, has a pastoral charge. Three or four of them attend to ministerial duty exclusively; as many more

usually preach one sermon on the Sabbath, and attend to other business through the week, and two are missionaries from Connecticut. Of other denominations, there are many who are called preachers of the Gospel; but I believe it may be said in the spirit of charity, that the most are not qualified *rightly to divide the word of truth*, and that some of them can not even read intelligibly the word they attempt to preach. But we will suppose there are *ten* ministers of other denominations, able to instruct in the things that pertain to the kingdom of Christ; and it will make the number of ministers in this state of all denominations who are in any measure qualified to discharge their duty, *twenty*. *Twenty ministers* for a population of 200,000 souls! Now allow *one thousand* souls for each minister, (which for this part of the country is by far too many) and *twenty thousand* of the population of Indiana are supplied with competent religious teachers. To make the calculation still more favorable, allow that each minister by extra efforts can furnish *two thousand* souls with proper moral instruction, and *forty thousand* of the whole population of the state will be supplied.

This is the most favorable view of the subject that can be taken; but according to this view, there are now in the state of Indiana, (a section of country lying in the forks of the Mississippi and Ohio, which at no very distant period may be the central part of our country,) 160,000 souls destitute of the regular preaching of that word which is able to make them wise to salvation.

One hundred and sixty thousand rational beings, whose souls like *yours* and *mine* are of infinite value, are now in this commonwealth, literally perishing for lack of knowledge. And, my dear sir, though the labourers are few, the fields are *white*, ready for the harvest. In almost every direction you may hear the Macedonian cry, "come over and help us." Wherever I have preached, the people have pressed me to come again; and when

I have answered that my engagements would forbid, often has the tear of anguish rolled down the sad countenance, while the request has been, "send to the East for more Missionaries." Often have my hearers come 20 miles, and in some instances, they have *walked* 15 to hear the gospel's joyful sound. Though a vast proportion of the inhabitants are ignorant, and therefore easily led astray by false teachers, yet there are some as able, faithful, godlike laymen in this state, as I ever saw. This appears to be emphatically the *time* and the *region* to do good. Though I trust a warm friend to *eastern* missions, I have often thought within five months, that there is heathen ground enough in our own land, to employ all the missionary force which can at present be brought into action.

There is much more, which had I time, I would relate, but must forbear. Permit me, however, to enquire, *can nothing be done for Indiana?* Shall hundreds of thousands of our own countrymen perish for lack of vision? Are there no young men in New England ready to come this way? If there be any prepared, tell them to come without delay. Tell them to come as Missionaries of the cross of Christ, prepared to encounter difficulties and endure trials of which they now know nothing. Tell them there are many of Christ's scattered sheep ready to receive them. Tell them that the country is yet so new, and the struggles of its inhabitants so hard, that the most that can be done for five years to come, must be done by the Missionaries of the cross. Tell them that every month they hesitate, souls go down to that world where no voice of mercy is heard. Tell them, would they follow their Lord and Master, to forsake, if necessary, father and mother, houses and lands, and come and preach the good news of salvation to this perishing people. And do not forget to remind the good people around you of *their* obligations. Freely they have received, tell them *freely to give, every one as the Lord has prospered him*. Tell them to give of their

substance liberally, that the Lord's treasury may be filled, and it shall be given to them again, good measure, pressed down, shaken together, running over. Tell them that *the liberal soul shall be made fat, that he who watereth, shall himself be watered.* Tell them to act as faithful stewards of the Lord's bounty, remembering that the day is at hand when they must give an account. Tell them that those who spend and are spent for Christ's sake, will then receive this glorious sentence, *well done good and faithful servant, enter thou into life.*

That you and yours may be blessed with heaven's best gifts, is the prayer of your friend,
ORIN FOWLER.

DEAF AND DUMB

From the Recorder.

Extract of a letter from a gentleman to his friend in Boston.

Dear Sir,—Being on a journey through the State of Connecticut a few weeks since, it providentially happened that I should spend the Sabbath in Hartford. I attended worship in the Rev. Mr. Hawes' meeting-house, where it was communion day. In the course of the morning services, several candidates presented themselves for admission into the church, among whom was a young lady, a pupil in the Deaf and Dumb Asylum. The scene was peculiarly interesting. The Rev. Pastor observed to the congregation, that the case of Miss Fowler, the unfortunate candidate before them, was so peculiar, he felt himself bound to state, that she had for some time past manifested a strong desire to unite with the church under his care; that he had repeatedly examined her with respect to her acquaintance with the simple and important truths of the Bible; that she had ever given the most satisfactory evidence, not only of her knowledge of these truths, but also of their renewing and sanctifying influence on her heart, and of the purity of her motives in thus presenting herself to make a public profession of religion; that he viewed

this instance of hopeful conversion to be a signal instance of the interposition of Providence in favour of the Asylum, and one that ought to call forth the deepest gratitude of all present.—The countenance of the candidate evidently discovered that she deeply felt the solemnity of the occasion. She came forward with great composure, bowed her assent to the covenant which had previously been explained to her, received the ordinance of baptism, and then retired to her seat to partake of the consecrated element, all in a manner fully evincive of a realizing sense of the solemn vows she had taken upon her.

The scene was witnessed by a large and very respectable audience, who together with the companions of the candidate in misfortune, were all deeply affected at a sight so novel and interesting. Never did I see so many tears shed on such an occasion. All felt abundantly rewarded for all their prayers, and charities, and labours, to build up this infant establishment.

While witnessing this most affecting scene, I could only regret that those, into whose hands the Lord has committed much of the silver and the gold, could not have been present to have had their hearts melted with ours, and opened to contribute of their abundance to provide the means for the instruction and salvation of hundreds of our kindred and of our families, whose intellectual and moral powers are now chained in darkness. Little are the public aware how many parents there are around us, who have been called to weep over the son or daughter of their hopes, whose mind, by the hand of nature or disease, is for ever barred, as they have supposed, from all improvement in human or divine knowledge. O that those to whom God has given children perfect in all their senses and faculties, would feel for these parents, and cause their tears to cease, by casting in their mite to build up an institution so wonderfully calculated to raise these sons and daughters of suffering, to knowledge and usefulness in this world, and immortal felicity in the

world to come. By aiding in this benevolent object, we surely are using the most efficient means for the introduction of that happy period, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; when the lame man shall leap as an hart, and the tongue of the dumb shall sing; when the ransomed of the Lord shall return and come to Zion with songs and everlasting joy on their heads."

SABBATH SCHOOLS.

Extract of a letter to the Editor, from a friend in Detroit.

Sir—The citizens of Detroit, deeply sensible, that in no way could they advance the interests of youth better than in establishing some system of moral and religious instruction, agreed to form for that purpose, a "*Sunday School Association*." This took place in September last. A School under its patronage went into operation on Sabbath, 4th October. It has been conducted by a Superintendent, and two male, and three female teachers. From its commencement it has received new additions to its number.—Its present number on the books is 85, about 57 of which are present every Sabbath. Being disappointed in obtaining necessary Catechisms, &c. from N. York, the Bible has been the principal book of instruction. Besides committing the Ten Commandments and Lord's Prayer, select portions in the Testament have been given the School, and I have witnessed with delight the ambition among them. Last Sabbath 750 verses, beside a number of select hymns, were recited. Tickets for punctual attendance, diligence and good behaviour, having a definite value attached to them, are given as rewards.

This institution promises much good to our infant society, and warrants us to expect a difference in the education and conduct of children from what has been pursued in times past.

THE GREAT PHYSICIAN.

From the London Baptist Magazine.

Walking, lately, into a village, to publish the glad tidings of salvation. I passed by the Bedford Hospital. On enquiry, I found that it had been built principally by the munificence of the late Mr. Whitbread and his father.—Surely, thought I, multitudes of the most wretched of the human race, restored to health and vigour, and returning to the bosom of their families, shall bless their memory, and praise the great Giver of all good, who put it into their hearts, to erect, for the most benign of purposes, this noble structure. Am I wrong in supposing, that, as succeeding generations revolve, this great work, which they have done, shall be told for "a memorial" of them? I think not.

In imagination, I roamed from ward to ward—administered consolation to multitudes of the afflicted—and perused the records of the institution—and I really presented earnest supplications to the Father of mercies, that the sorrows of those who now inhabited the pile, might be removed and sanctified to their everlasting benefit.

The sight of this admirable building awakened a train of thought, which, to myself, was highly interesting. I was forcibly reminded of the large hospital, which it is my duty continually to visit, filled with persons exceedingly afflicted, either with moral or natural infirmities, and in many instances, with both. I, too, have my daily rounds of observation and exertion. Not, indeed, that I cure any of my patients by my own care or skill; no, my constant experience proves to me, that I can do nothing of any importance, without the presence and blessing of my adorable Master. Hence, I am perpetually on my watch, and never pass many hours without affectionately and earnestly presenting some of the cases of the wretched to his kind regards. Perhaps, though I have nothing to record respecting myself, worthy of your notice, you would be gratified to hear a little of my Master. But, to say the truth, I

know not how, (and it is a frequent subject of grief to me,) sufficiently to commend him: yet the subject is a favourite one, and I cannot dismiss it without sending you a faint outline of his incomparable person. I despair of ever seeing a *full length* portrait of him. Vandyke, or Reynolds, might here fail, without injury to their fame. I have never yet met with any colours which could possibly do justice to the subject. I mean to attempt only a slight sketch of a part of his distinguished character; and you will perceive that I shall be led, naturally, to speak chiefly of his admirable skill and excellencies as a physician. All other physicians are absolutely nothing, and can do nothing without him. Though surpassing in dignity the most illustrious monarchs who have ever filled a throne; yet, such is his *amazing condescension*, that if the poorest, and the meanest, and the most unworthy of my patients, humbly solicits him to visit them, he is sure to do it. I never knew him (and it has been my happiness to serve him for some years) reject a single petition. Moreover, any of them who do indeed sincerely and earnestly desire that he would undertake to heal them, and who are willing to be guided solely by his directions and prescriptions, are certain of finding him ready to attend to their request. In multitudes of cases, he has visited the wretched unsolicited, and conferred on them the greatest favours, Isa. lxxv. 1. O, he is so *tender-hearted* that you would never forget, could you but be an eye-witness, the affection with which he gathers the poor suppliants in his arms, and lays them in his bosom! He is evidently so touched with a feeling of their infirmities, that I do verily believe his whole heart is made up of kindness and love. He is so *free and generous*, that he charges nothing for the most extraordinary cures; and he invites, in the most liberal manner, all who have any desire to possess the substantial blessings he alone can bestow, to come to him with holy confidence. You will see that this is the case, if you will peruse the *Standing*

Orders, which it is my duty frequently to publish, of the institution. The following most encouraging sentences are an extract:—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Whosoever cometh to me, I will in no wise cast out. Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." His *faithfulness* is such, that he is always as good as his word; and never yet relinquished a poor creature, whom he undertook to heal, without accomplishing the work. So great is *his love*, that to remove every obstacle which prevented the restoration to health, and the eternal welfare of perishing multitudes, he once willingly subjected himself to unparalleled humiliation and suffering, Lam. i. 12. The sacrifice which he made, on that ever memorable occasion, not to "be thought of without tides of joy; not to be mentioned without shouts of praise," cannot be estimated. Of this only I am sure, that Peruvian mines are not for a moment, to be mentioned in comparison with the immense treasures which my Master has most willingly and joyfully expended for the welfare of the miserable, 2 Cor. viii. 9. Ever since sorrow entered into the world, my dear Master has been employed in its alleviation and cure. He is "the same yesterday, to-day, and forever; and his *power* is so great, that multitudes of the very "dead hear his voice," and come forth at his bidding from their graves, John, v. 25. But time would fail me to tell of his boundless excellencies.

You must know, that my Master has a multitude of establishments for doing good to the wretched, and exterminating evil, similar to that which I superintend. An account is kept of all remarkable transactions which occur, (and they are not a few;) and, when the whole of the sublime plan is accomplished, they shall be published for the perusal of an admiring universe. I do assure you, for I frequently examine the volumes, that there are pieces of

history already written, which are truly astonishing. My Master has very commonly raised persons to health, whom no other physician could possibly health. People so afflicted with the palsy, that they could not walk a single step, have been made whole by his word, Matt. ix. 1—7. A woman who was diseased with an issue of blood for twelve years, and who spent all her property and was grown worse, came behind him, and touched only the hem of his garment, and was restored to perfect health, Matt. ix. 20. A miserable creature too, who had his dwelling among the tombs; who had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him, and always night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones; when my Master saw him, he had compassion on him, and said, "Come out of him, thou unclean spirit!" and he obeyed his mandate, and the poor creature sat down at the feet of his Deliverer, clothed, and in his right mind, Mark v. 1—16. There was a certain man also, who had an infirmity thirty and eight years, and had been long lying at a medicinal pool vainly expecting a cure; as soon as my Master saw him, he said to him, "Rise, take up thy bed and walk!" and immediately the man was made whole, and took up his bed and walked, John, v. 1—9. Once, I recollect, as he came near the gate of a certain city, there was a dead man carried out, the only son of his mother, and she was a widow; and when my Master saw her, he said unto her, "Weep not!" and he came and touched the bier, and they that bare him stood still; and he said, "Young man, I say unto thee arise!" and he that was dead sat up, and began to speak; and he delivered him to his mother, Luke, vii. 11—17. I send you these instances as specimens and proofs of the infinite skill of the great Physician, whom I have the honour to serve. I could most readily enlarge my list with an account of blind people, some of them born blind, to whom he

made a present of sight—of lame people, whom he enabled to walk—of lepers whom he cleansed—of the deaf, whom he caused to hear his gracious voice—and of the very dead whom he raised, Luke, vii. 22.

Such is the wretched state of the country in which I live, that none of the inhabitants are in health, but those whom my honoured Master has graciously healed. There is yet room in the hospital which I inspect: but though I go out among the inhabitants around me, and ask them whether they will be made whole? and assure them, and indeed give them multiplied proofs, that my Master is able and willing to heal them, and that he would welcome them into his family; yet I perceive, that many love the fatal disease, which is preying upon their very vitals, and will certainly ruin them. And hence they scorn the most gracious invitation; yet this is not the case entirely. I last evening took my stand in the highway, in the middle of a large village; the people crowded around me to hear my message, and listened to me sometime very patiently. I hope, that some few of these poor creatures will be induced to apply to my Master. I recollect too, that I was once among this same people, and that my good Master, to whom I am unspeakably indebted, sought, and healed me, and condescended to take me into his service. I think, I can say, that I love his employ, and particularly because it is my principal business, to speak of his incomparable excellencies, and to turn the attention of my patients to him. When I can effect this, I am happy, because I am confident that they will be healed. O, my bowels yearn over these miserable people! I would fain have them all come into the hospital; and it is my grief that I am not so successful as I wish. By my Master's instructions, I use the most likely means for their recovery. Constantly from his table I bring supplies of the *heavenly manna*, of which if "a man eat he shall never die;" but many of them loath it as "light food." I direct them

to the *tree of life*, planted by my Master's own hand, which brings forth twelve manner of fruits every month, and the very "leaves of which are for the healing of the nations;" and, from the owner of it, assure them, that they are all at liberty to pluck its produce, and be happy for ever: but, would you believe it? multitudes prefer the veriest trash to this beneficial and delicious repast. The *bread of heaven* also, by the especial direction of the great Physician, is constantly set before them, of which they who partake shall hunger no more, and yet many are starving and will not eat of it. To wash away their pollutions, my Master has likewise provided a *fountain* of sovereign efficacy, Zech. xiii. 1, replenished perpetually from an inexhaustible source, Rev. xxii. 1; but multitudes prefer their defilement, and refuse to bathe in it. There is also a *grand remedy*, John iii. 16, which never loses its efficacy, 1 Pet. i. 25, whose inestimable virtues have been proved in numberless instances, but many utterly neglect it.

There are various wards in the institution I superintend, and many different cases which come daily under my notice. You will permit me to particularize a little. I have many patients now in the ward for the *morally insane*. I am grieved to remark, that their symptoms are such as render their insanity unquestionable.—One imagines, that he "is rich, and increased in goods," whilst his abject poverty is known to all. Another will have it, that he is in health, whilst he has no soundness of body or of mind. A third supposes, that he can see very well, though he has actually been blind from his birth. A fourth is so credulous, that he readily embraces, as true, the most egregious and palpable falsehoods, and rejects many unquestionable facts as utterly unfounded. His ears are ever open to him who has been "a liar from the beginning," and closed against his voice who "cannot lie." A fifth is full of inveterate enmity against his best friends, who have never done him any thing but good;

and in a state of cordial friendship with those who are endeavoring to ruin him forever. A sixth is one whose whole heart is set on a few baubles and trifles, which he really prefers to rich and everlasting possessions. A seventh insists on it, that he owes nothing to any one, whilst he is absolutely in a bankrupt condition, and is indebted thousands and thousands of talents. My adorable Master has done wonders among these wretched people. Let me mention one instance. A youth, who was the younger son of a most excellent and indulgent father, was so infatuated, that he preferred, as an abode, any place to the parental habitation, and actually abandoned it without remorse. He was evidently so deranged, that he went into a far country, and threw away his patrimony, as if it were of no manner of value, in the vilest society. It was evident, to the most superficial observer, from his unaccountable extravagancies, that he was not "himself." My dear Master, in one of his benevolent excursions, met with this wretched young man, restored him to the use of his reason, and sent him back, a "new creature," to the longing arms, and almost broken heart, of his aged father. Oh! had you been present, you would never have forgotten the reception he met with, or the exultations of the whole family and neighbourhood.

Some of my patients have lulled themselves into such a state of drowsiness, Eph. v. 14. that my perpetual employ, in reference to them, is to sound an alarm, which I often do, to warn them of their danger. In many instances this disorder has been fatal; the patient has never been awakened.

I have one or two cases of fractured and broken bones. A celebrated monarch, whose sublime poetical productions have charmed and profited every succeeding age, Psalm li. 8, and a well known servant of my Master, whose name was Peter, were both of them once in this ward, Matt. xxvi. 69—75, and were completely healed.

I have many under my care in the ward for the wounded. They are so

universally the subjects of disease, that their very souls are contaminated. Their *judgment is corrupt*; they "call evil good, and good evil." Their *understanding is darkened*. They prefer polluted cisterns to the pure and overflowing "fountain of living waters." The *will is depraved*; obstinately choosing what is altogether ruinous to their best interests. Their *affections are polluted*; they are lovers of low and contemptible pleasures more than lovers of God. Their *memory is essentially defective*; they are forgetful of all that is good and beneficial, and mindful of all that is bad and injurious. *Conscience* is seriously injured, and is, in some instances, "past feeling."—Indeed, from "the crown of the head to the soles of the feet, there is no soundness, but wounds, and bruises, and putrifying sores."

Some of the most hopeful of my patients are, however, in this ward; they have been stung by a dreadful serpent, Rev. xii. 9, are sensible of their malady, and cry out bitterly, Acts, ii. 36. It is a part of my daily occupation to direct these to my dear Master, confident that they will not look to him in vain. Perhaps you may have seen a fine painting, (by Raphael I believe,) representing the camp of the Israelites, at the moment when their leader elevated the brazen serpent: if I am not much mistaken, a prominent feature in that admirable performance, is the solicitude of the friends of the dying, to turn the eyes of their wounded relatives to the only remedy. I think I often experience much of a similar anxiety. My dear Master has given me a particular charge, to pay every attention to the sick and the wounded, Luke x. 29—37.

I am sorry to inform you, that there are now many in the ward for incurables. You will readily allow, that their symptoms are, in the highest degree, dangerous. I will mention a few of them:—Such a fatal drowsiness, that though I have called to them for years, I am unable to awaken them; such an obstinate attention to objects of comparatively no value, that "the

one thing" absolutely essential to their present and eternal welfare, is utterly disregarded; such an inveterate hardness of heart, that no kindness or love can soften it. They cherish the serpent which has stung them in their bosoms, and refuse, in the most determined manner, to part with it. They are none the better for the immense pains that have been taken with them, Prov. xxix. 1. Yea, some evidently "wax worse and worse," 2 Tim. iii. 15. There is a predilection for a poisonous substance, in preference to wholesome food, Rom. vi. 23. There is such an entire disbelief of all the excellencies and efficacy of the means employed by my Master, for their recovery, that they do not even seek his favour, and they "will not come unto him, that they may have life." These are some of the most fatal marks of those, at present under my inspection, who, I fear, are incurable: yet I cannot but observe, that I have sometimes placed a patient in this ward, who has been afterwards made a glorious monument of my Master's mercy and skill, to save in the utmost extremity. My Lord's thoughts and ways are very frequently contrary to my expectations. In his love and ability to bless the miserable, I am constrained to acknowledge that there are heights I cannot reach, depths which I cannot penetrate, and lengths and breadths beyond the powers of my feeble vision. I can never forget, that he took from among the apparently incurable, a monarch, the inveteracy of whose disorder was proverbial, 2 King, xxi; a second, who was just at the point of dissolution, and whose case seemed completely hopeless, who had been actually nailed to a cross, a wretched outcast from heaven and earth, Luke, xxiii. 42, 43; a third, a man of Farsus, the very chief of the diseased, 1 Tim. i. 15; a fourth, the native of a village, near Bedford, whose name will be remembered to the latest posterity, for whom it had been generally supposed there was no remedy. The ability and willingness of my Master to save, is without a bound. He has charged me to

say, for the encouragement of poor patients to apply to him, "that he is able to save, unto the uttermost;" and I am sure he is as willing as he is able.

My Master has a multitude of magnificent mansions in a better world, to which happy abodes, when his patients are perfectly restored to health, he kindly removes them; and no inhabitant of this delicious region ever said, "I am sick!"

I wish you to make this statement known among your connexions, and I hope it will produce the following important consequences:—

First, Excite in their bosoms high ideas of my glorious Master, and constrain them to love him with ardour and sincerity.

Secondly, Induce every one to make his incomparable excellencies known to all around them.

Thirdly, Encourage all who are diseased to apply to him without delay, confident that they shall not do it in vain.

Lastly, That meetings may be called, as soon and as generally as possible, to petition the great Physician, speedily to send his servants to make known his "saving health" to men of "every tongue, and kindred, and people, and nation." Among the signatures to which, in some humble place, you will find that of

Your unworthy friend,

Coseley.

B. H. D.

ANECDOTE OF THE BIBLE.

The following anecdote is taken from a letter from the Rev. LEANDER VAN ESS, a Catholic clergyman in Germany, who is distributing the Scriptures by thousands and tens of thousands, among his poor Catholic Brethren.

A merchant, who has many customers, distributed for some time a considerable number of copies of the New Testament, which thus became known both in the town and the neighbourhood. The inquiry, after this, became at last so brisk, that one day, more than sixty children of the school besieged the house for copies. He

began to distribute: the schoolmaster came likewise to solicit a New Testament; after him the school-mistress; he furnished each with a copy. The chief clergyman of the town, hearing of it, entered the school, and commanded the children, either to deliver the New Testaments to him, or to return them to the giver, since it was a book they were not permitted to read. One child only returned his copy, all the rest kept theirs as a sacred boon. While this had just been passing, a clergyman of the convent of that place, applied, by a letter, for a number of New Testaments for his parishioners. The merchant, in answer, related what had happened: this filled with indignation all the clergy of the convent; some of them came in person to fetch his whole stock, and distribute them in their schools; this done, a venerable, pious, and intelligent chaplain, entered the room, and addressed the children in a speech of nearly an hour, on the value of the book they had received, on the benefit they might derive from its perusal, and on their duty of diligently reading it. This address, delivered by a man generally respected for his piety and talents, made a great impression on the children, as well as on their parents; and the universal sentiment was on the side of the New Testament. Now there was a flocking of old and young to the house of the merchant for New Testaments.—He got together all the copies he could procure in his whole family, and distributed them. The town became at last so full of the news, that the chief clergyman declared from the pulpit that it was not permitted to read the New Testament of Leander Van Ess. A loud and general murmuring was heard in the church, and the majority of the citizens were much offended. The demand for the Scriptures now became so pressing, that I was obliged to send him three hundred copies by the stage, which were instantly disposed of, and I dispatched immediately another quantity."

From the Evangelical Magazine.

FALL OF IDOLS AT TAHEITE.

MISSIONARY HYMN.

What joyful shouts resound
From yonder southern isles;
To Albion's happy ground;
Each face with pleasure smiles.
Aloft the blisful tidings soar,
Taheite's idols are no more!

These vain and senseless things,
By cunning workmen wrought,
The boast of chiefs and kings,
By superstition taught;
Cast out and banish'd from their shore;
Taheite's idols are no more!

Jesus! illustrious King,
This mighty work is thine;
To thee the praise we bring
For conquests so divine:
Let heav'n and earth thy name adore:
Taheite's idols are no more!

Now Britain's God they own,
By British Christians taught;
And worship him alone,
Who their salvation wrought:
His pow'r confess—his grace adore
Taheite's idols are no more!

Ye Missionaries, go,
Proclaim the Saviour still;
Thy spirit, Lord, bestow.
While they declare thy will:
Thy name, Immanuel, we adore,
Taheite's idols are no more!

Oh! let thy gospel spread
Throughout the spacious earth,
Till all to thee are led,
To know and speak thy worth—
Till the whole world thy temple prove,
And loud hosannas speak thy love.

R. C.

For the Religious Intelligencer.

ON TIME.

Behold, with steady wing yon victor flies,
With glass in front, and scythe to mow the rear;
While millions after millions close their eyes,
He sweeps his course, nor turns to drop a tear.

Consider man, if time on earth is giv'n,
To make provision for a future heav'n;
Let each revolving day begin and end
In converse with thy best, thy heav'nly friend.

Then when on earth thy time shall cease to run,
Eternal joys will be but heav'n begun.

X. Y. Z.

OBITUARY.

Rev. Edward Warren.

From the London Evangelical Magazine for November, we copy the following extract of a letter, from the Rev. Mr. Thom, dated Cape-Town,

Aug. 11, 1818. This morning died the Rev. E. WARREN, a Missionary from Ceylon, aged 32.

He was sent out by the American Board for Foreign Missions. His last words were, 'Is this Death?—Is this Death? Yes, it is Death—it is Death. Come, Lord Jesus, come quickly. To-day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffna, to be faithful unto death.' Poor Brother Richards is also afflicted with the same disorder which removed our late worthy brother.

COMMUNICATED.

THE REQUEST OF A LADY.

Marcus and Lora were friends: he informed his friend that the least favour she should ask should not be forgotten, and the greatest he could bestow should be as readily complied with. Upon which he received the following note.

"My friend—I have one request to make. I have a kind and indulgent father;—but his soul, oh how precious! Should death be commissioned to take him hence, where would it then appear? When I reflect on the worth of his soul, and the danger of putting off repentance, my soul is pained. Oh! may I never forget to pray for him, while this side of Eternity. I would ask you, my friend, as often as the hour for secret prayer returns, to intercede for my dear parent. Who knows, but our supplications may unite at the Throne of Grace, and a blessing may ensue; and he brought out of nature's darkness into Christ's marvellous Light.

"Daughters of Zion, is not this worthy of your imitation M.

Dec. 29, 1818."

Ordination.

October 28, 1818. The Rev. BENJAMIN NILES was ordained by the Susquehanna Presbytery, to the Pastoral care of the Church and Society of Chenango Point, N. Y. The several parts of the solemn exercises were performed in the following order, viz:—Introductory prayer by the Rev. Simeon R. Jones, of Newtown, N. Y.; sermon by the Rev. Seth Williston, of Durham, N. Y., from 2 Cor. iv. 13; "We also believe, and therefore speak." The consecrating prayer by the Rev. Salmon King, of Warren, Pa.; the charge by the Rev. Manassah M. York, of Wysox, Pa.; the right hand of fellowship by the Rev. Oliver Hill, of Lawsville, Pa.; the address to the people by the Rev. Joseph Wood, of Windsor, N. Y.; the concluding prayer by the Rev. Joel Chapin, of Bainbridge, N. Y. The audience was large, and the whole scene truly interesting and solemn.